the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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MEYER

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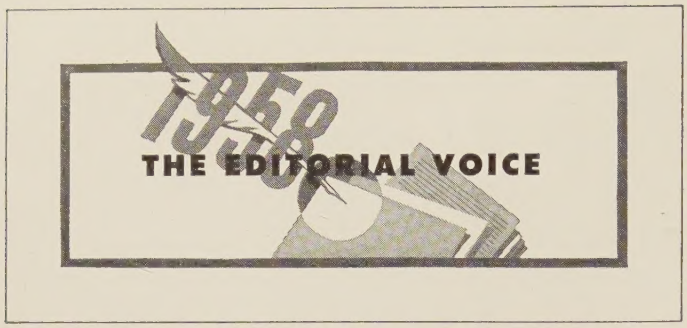

A GLANCE BACK AND A LOOK FORWARD

A popular French writer once suggested that it takes intellectual powers approaching genius to escape from the illusion of anniversaries.

Not possessing such powers I can only look wistfully at the mental giant who dwells in such timeless tranquillity and make what terms I can with the circling of the spheres. I know well enough that at midnight, December 31, nothing unusual will actually happen except in my head and the heads of others like me. I will *think* a new year that is new only because men have arbitrarily called it so, and *feel* myself passing over a line that is not really there. The whole thing will be imaginary and yet I cannot quite escape the fascination of it.

The Jews start the New Year on one date, the Christians on another, and we cannot forget that the calendar has been pushed around quite a bit since men began to count time by years. Still the observation of the New Year is useful if it persuades us to slow down and let our souls catch up. And I think that is the real value of watch night services. We might do the same thing any night, but it is not likely that we will, so we may profit by taking advantage of the New Year service to examine our lives and ask of God strength to do better in the future than we have done in the past.

While the backward look should be searching and realistic it should also be brief, for as a Negro minister said in my hearing recently, "It's difficult to climb a mountain looking back." A quick glance over our shoulder is good, for it will sober us and remind us that we must some day give an account of the deeds done in the body.

For some of us last year was one in which we did not acquit ourselves very nobly as Christians, considering the infinite power available to us through the indwelling Spirit. But through the goodness of God we may go to school to our failures. The man of illuminated mind will learn from his mistakes, yes, even from his sins. If his heart is trusting and penitent he can be a better man next year for last year's fault—but let him not return again to folly. Repentance should be radical and thorough, and the best repentance for a wrong act, as Fénelon said, is not to do it again. Charles Wesley called Pharaoh "a penitent in vain" because he repented under the pressure of each plague and went back to sinning as soon as the plague was removed.

In seeking to evaluate our conduct over the past year we must be careful to avoid two opposite errors: the first is being too easy on ourselves and the second is being too hard.

Contrary to what we hear constantly, especially from certain enthusiastic brethren determinedly bent on revival according to their particular idea of it, we do not always do God service by scourging ourselves. The evangelical flagellant who thinks to please God by punishing himself is as far from the truth, though in the other direction, as the rabbi who in all seriousness declared, "If there are two righteous men in the world they are myself and my son; if one, it is myself."

To demand too much of ourselves is to admit tacitly that we have at least some degree of confidence in our native moral ability, and of course it is also to admit that our confidence in God is correspondingly weak. The man who knows himself deeply will not expect anything of himself and will not be disappointed when he fails to produce.

Brother Lawrence expressed the highest moral wisdom when he testified that if he stumbled and fell he turned at once to God and said, "O Lord, this is what You may expect of me if You leave me to myself." He then accepted forgiveness, thanked God and gave himself no further concern about the matter. Meister Eckhart said that when we rise above sin and turn away from it God will act as if we had never sinned at all and will never let our past sins count against us, for He is a God of the present and takes a man as He finds him without regard to his past. Of course this all presupposes true repentance and faith and is written not to minimize sin but to magnify grace.

So much for last year; but what about the year ahead? Well, there are said to be three thousand promises in the Holy Scriptures and they are all ours if we know what to do with them. For the Christian there is no unexplored territory. "When he putteth forth his own sheep, he goeth before them." The footprint of the obedient sheep is always found within the larger footprint of the Shepherd.

It is wholly impossible for us to know what lies before us, but it is possible to know something vastly more important. A quaint but godly American preacher of a generation past said it for us. "Abraham went out not knowing whither he went," said he, "but he knew Who was going with him." We cannot know for certain the *what* and the *whither* of our earthly pilgrimage, but we can be sure of the *Who*. And nothing else really matters.

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QUOTES FROM THE FATHERS

We are sometimes moved with passion, and we think it to be zeal.—Thomas à Kempis.

Self-love is a medium of a peculiar kind; it magnifies everything which is amiss in others, at the same time that it lessens everything that is amiss in ourselves. —Bishop Butler.

This revival could be repeated anywhere—
anywhere, that is, where people really want it . . .

Christendom's Hope in 1959

By DAVID R. ENLOW

IF evangelical Christianity is to make any appreciable impact upon a sexy, satellite age in the portentous year that lies ahead, it must renounce the present status quo and make a bold about-face. One American town dared to do just that as 1958 neared an end. An unmistakable manifestation of the Holy Spirit resulted, making itself felt in the churches, the schools, the offices, the shops and in city hall.

What happened in New Bern, North Carolina (population 20,000), can happen in every community in the nation. God is no respecter of persons or places. But there are stringent conditions to be met. And America's TV-lulled Christians must be alerted to the terrific need.

"One fact clearly established is this," Editor J. Gaskill McDaniel of *The New Bern Mirror* told his readers, "New Bern is a better place of better people than it was a few short days ago. Lives have been changed, feuds have been abandoned by bitter enemies, old folks and young folks are walking the streets of our town with peace of mind and soul, and a song in their hearts."

How did God happen to single out New Bern for a visitation of His Holy Spirit? It's as simple as Second Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

HUMBLE THEMSELVES. A balding, unassuming man of fifty-one, Ernest Smith, told God he had wasted fifty years of his life; now he wanted to be used in His service for blessing to others. He humbled himself. He told a few others of his burden. They too humbled themselves before God.

A month after the peak of Holy Spirit blessing, Smith and every other individual in any way humanly connected with the unusual experience were still crediting God alone for revival. Agreeing that God still deigns to use human beings in His program of witnessing, they each pointed to others as God's particular instruments in this instance. None wanted any glory for himself.

Genuine humility—a rare Christian virtue—evidenced itself in a number of lives. The first hindrance to real revival had been removed.

PRAY. A full year before revival came to New Bern, Ernest Smith and a half dozen friends began to pray earnestly for God's blessing to come down so that sinners might be won to the Saviour and believers might be built up in faith. At 6:20 every Wednesday morning they met and talked with God. They believed He would answer prayer from cleansed hearts.

As the weeks rolled by the burden of prayer became more intense. Smith asked stores and business firms to join their faithful few in fervent intercession. To the surprise of some, many places of business accepted the challenge. Montgomery Ward, J. C. Penney, Belk's Department Store, among others, responded and still continue their morning devotional periods several weeks after the peak of revival. Attendance, instead of thinning out, has increased.

Young people began holding vesper services at the river, joining their elders in praying for God's blessing on their city. Cottage prayer meetings sprang up in various parts of the city. A tingle of expectancy came upon Ernest Smith, furniture store manager, and his faithful intercessors. They sought the support of pastors. Several joined enthusiastically; the majority agreed hesitantly to cast their lot with an evangelistic crusade to be held in August.

"It seemed to me," the president of the New Bern Ministerial Association said, "there was a perfect feeling of expectation among the groups involved as laymen came out of the pews and pastors out of their pulpits and went right out on the streets. Rather than waiting for the unsaved to come into the church, they went to them.

"It was not evangelical," he continued, "which is 'truth on ice,' but evangelistic. The beginning of revival was when these few men met together for prayer each Wednesday morning and believed God. God gave us a oneness of mind and purpose: to win others to Christ. We offered ourselves and God accepted our offering."

About a dozen businessmen from various walks of life, flying in to take part, invaded every area of the city life by witnessing on the streets, in the business houses, and at the high school auditorium. Radio Station WHIT, with Manager Ray Williams a product of revival, had several broadcasts daily devoted to the crusade, including complete proceedings each of the eight nights direct from the auditorium. Williams had been saved on a fishing trip with Smith, Matt Howell, Winston-Salem car dealer, and others, just two months prior to the crusade. Already the prayers had begun to bear fruit. Speaker after speaker testified that a sense of the Holy Spirit's presence had settled upon the city before they came. In no sense did they bring revival with them.

A Methodist pastor said, "There is a greater concern in our community for the needs of the spirit than ever

Mr. Enlow is director of publications for the Christian Business Men's Committee, and editor of "The Religious Caravan" in this magazine.

before. A number of our people have had their lives changed and have given their hearts to the Lord. Many have had a deeper experience with the Lord. We now have a mid-week prayer meeting as a result of the crusade."

A Southern Baptist pastor said, "The crusade helped us to overcome denominational barriers. It helped us to see that we can work together in the common business of introducing men to the Lord Jesus Christ. . . . There is a new zeal for Christ, for holiness of life on the part of some of our young people that wasn't there before."

A Disciples of Christ pastor said, "I have experienced one of the greatest manifestations of grace in my life. I was able to reach an experience of victory that I wasn't having before. I was helped to witness in a new way to individuals. Many times I had felt handicapped for lack of a message, particularly in dealing with people, and didn't know where to land on the island of their lives. The Lord Jesus Christ has used me since the crusade in a way that I have never known before."

One of the laymen on the sponsoring committee said, "All of us have heard better preaching. The messages were not out of the ordinary. It was just that pastors and laymen alike humbled themselves and prayed as they had never done before, and God came down in power through the Person of His Holy Spirit."

The 1958 Campaign Leaders

Congratulations to the leaders of the 1958 Subscription Campaign:

Chicago, Ill., A. W. Tozer, pastor	774
Toledo, Ohio, W. F. Bryan, pastor	741
New York, N. Y., P. W. Reidhead, pastor	579
Louisville, Ky., C. A. Epperson, pastor	559
Pittsburgh, Pa., K. C. Fraser, pastor	545
Vancouver, Canada, W. H. Brooks, pastor	523

A number of churches made substantial increases in their total subscriptions. Of the above, honors go to Vancouver, which this year increased their subscriptions by 49 per cent. Louisville gained 35 per cent, and New York, 20 per cent.

To all who worked during the Campaign, and to all who subscribed and gave extra subscriptions, we say a sincere "Thank you."

One of the speakers summed up the feelings of the others: "It was a twentieth century Pentecost. Never in my life did I expect to see and feel this tremendous outpouring of God's Spirit upon a city. I have read of old-fashioned revival meetings in Finney's and Moody's day, but never had the faith to believe God would permit me to experience it. As I went from one business place to another in the city, I found the Holy Spirit had already done His work in the hearts of the people."

SEEK MY FACE. New Bern believers, young and old alike, sought and found the face of God as He smiled upon them in Holy Spirit revival. Sunday services in the churches brought literally hundreds to the altars weeping tears of repentance. Believers were seeking His face for blessing.

"I have never seen anything before that so completely changed a city," one man said. "I visit a lot of places in my business and most of the talk nowadays is about the crusade."

TURN FROM THEIR WICKED WAYS. As God's searchlight of conviction penetrated into many hearts, scores of believers—"my people"—turned from their wicked ways in abject repentance. The last of the four prerequisites for revival had been met. And, true to His promise, God sent showers of blessing upon the thirsty land.

THEN WILL I HEAR FROM HEAVEN. As believer after believer became serious before God by meeting His requirements for blessing, the Almighty Creator of heaven and earth heard from heaven and they felt His sympathetic act of hearing.

AND WILL FORGIVE THEIR SIN. Joy reigned supreme in many lives as sins were forgiven. A forty-one-year-old dope addict, after confessing her life of wickedness, seemed to radiate Christ as she exulted in the joy of His forgiveness. Many others experienced similar release from heavy consciences.

AND WILL HEAL THEIR LAND. Editor McDaniel's comment about a "better place of better people" typifies the sense of healing that residents of this community now feel. The healing process continues as spiritually hungry babes in Christ join veteran believers in studying the Word of God together in churches and in homes. Special classes have sprung up to meet the need.

One community dared to put God to the test. They found Him abundantly faithful to His promise. Why not pledge that 1959 will be different in *your* community? Whether pastor or layman, housewife or young person, your part is just as vital as any other as you labor together to meet God's conditions for Holy Spirit revival.

Let us make this our goal in 1959. Let us lay aside denominationalism and doctrinal bickering in favor of reaching forth with the gospel. The new year can bring untold blessing to countless thousands. God grant that it may be so. ◆ ◆ ◆

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Day of Prayer—January 9, 1959

A Ministry for Everyone

By DR. H. L. TURNER

THE Christian and Missionary Alliance greatly appreciates the prayers and gifts of the readers of THE ALLIANCE WITNESS. The influence of this remarkable periodical goes far beyond the churches of the Alliance. Many of you who are blessed by its message contribute to and pray for Alliance missions. Some of you have relatives and friends among the Alliance missionary family. This bond reaches to twenty-two different fields around the world.

As a friend you will want to have a share in our world-wide Day of Prayer. This special prayer effort has resulted from the recommendation of the General Council of The Christian and Missionary Alliance, which met in Winnipeg, Canada, in May, 1958. This recommendation requested me to

"call for a World Day of Prayer wherein we shall unitedly intercede that thoroughly consecrated and Spirit-filled young men and women might be raised up to meet the requirement for seventy-eight new missionaries annually to prosecute properly our missionary program; and, further, that a comparable increase in budgetary funds may be realized to support adequately this enlarged program."

Accordingly, January 9, 1959, has been set aside for prayer in all our churches and among all our missionaries abroad. Of course, all who are members and adherents of our churches will so observe the day. The pastors and leaders will guide their people as to time and place.

We realize that many of you are located where we have no church, or perhaps your circumstances make it impossible for you to attend an Alliance church. Nevertheless you cherish your share with us in the spread of the gospel of our Lord Jesus Christ. You, too, may unite your prayers with ours as, individually or in small groups, you bring your petitions before the Lord.

As a Society we face the greatest opportunities in many years. These are days of unparalleled urgency to preach Jesus Christ in most parts of the world. Doors are wide open. Literacy is on the increase. Transportation facilities are at a peak. Peoples are turning from the material to the invisible, to the spiritual. With millions still unreached with the gospel, it is now or never. Which shall it be?

If you cannot meet with us on January 9 you can pray for and with us as we concentrate on the following needs for 1959:

1. An increased number of suitable applicants for foreign missionary service. Seventy-eight is our annual goal for replacements and advance.

2. An increased financial income in 1959 to send forth the required number of workers.

3. A considerable increase in the number of graduates in the Theology and Missions divisions of our four colleges in order to meet the demands for men and women as pastors and missionaries in the coming years.

4. An increased enrollment in all ministerial courses. It takes four to six years to train and educate a pastor or a missionary adequately.

5. The extension of our work at home in order to expand abroad. Today in America there are many golden opportunities to reach the unchurched. Thousands of Christian people await their first challenge to the work of the Lord both at home and abroad.

6. An accelerated effort to make each of our twenty-two fields abroad self-supporting. To that end we aim to establish a revolving fund in each country so that the national church can erect its own church buildings in major cities where costs are prohibitive, and repay the money into such a fund for other church buildings. This can be done, however, only as increased funds are received.

We invite you to become prayer warriors with us. We invite you to share with us in sending out laborers into these great harvest fields which the Lord has been pleased to make our responsibility. You who are still young enough to labor in the foreign fields we urge to keep your hearts open to His call even as you pray.

As the WITNESS has been a blessing to you, you in turn can be a blessing to it by making it the channel of your blessings to the world-wide work of The Christian and Missionary Alliance. The words of the psalmist could well bear repeating: "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (90:17). ◆ ◆ ◆

Send Thou, O Lord

Send Thou, O Lord, to every place
Swift messengers before Thy face,
The heralds of Thy wondrous grace,
Where Thou Thyself wilt come.

Send men whose eyes have seen the King,
Men in whose ears His sweet words ring;
Send such Thy lost ones home to bring;
Send them where Thou wilt come.

Gird each one with the Spirit's sword,
The sword of Thine own deathless Word;
And make them conquerors, conquering Lord,
Where Thou Thyself wilt come.

Raise up, O Lord the Holy Ghost,
From this broad land a mighty host,
Their war cry, "We will seek the lost
Where Thou, O Christ, wilt come!"

—MARY C. GATES.

Effective Means of Personal Evangelism

Personal soulwinning is the layman's greatest opportunity. The ideal plan for reaching a community is not through an evangelist called in for the occasion. . . . Those who come to Christ are won individually by individuals.

By REV. PAUL KENYON

PERSONAL evangelism is not easy, but it is practical and fruitful. Dr. Goodell, a successful preacher, wrote, "I have won more souls to decide for Christ in their homes and offices than at the altars of the church." And he added, "I have to confess that I came to this work with great trepidation of spirit. It required a great struggle for me to undertake it, more so than any other of my pastoral duties."

This would doubtless be the confession of most Christian workers. Personal soulwinning brings us face to face with the one who is in need of salvation. The unsaved individual can talk back as he cannot in a church service or evangelistic campaign. His arguments are not always easily met, except by the trained and experienced worker. But personal soulwinning has one outstanding advantage in that it gives opportunity to reach those who either do not come to public meetings, or if they come are oftentimes too backward to make a public confession. It has the further advantage of being a twenty-four-hour-a-day occupation for those who are sincere in desiring to reach the lost.

A Christian chiropractor I knew spent two nights a week in the slums of San Antonio, Texas, dealing with anyone who would listen to his story of salvation through Christ. Needless to say, he won many. Wherever there is a needy heart the personal soulwinner can tactfully present a crucified Christ who "is able . . . to save them to the uttermost that come unto God by him."

We hear a great deal concerning the pulpit power of Spurgeon, but few realize that he was a great public soulwinner because he was a great personal soulwinner. It is said of him that during his forty years in London he averaged one convert a day in personal work. This is most certainly an almost unparalleled record of steadfast devotion. One is made to wonder if he could have had such power in preaching had he lacked consistency in private dealings with the lost.

The names of Robertson of Brighton and Phillips Brooks will always be associated with mighty sermons and great pulpit oratory. Both also were known by the intimates of their day as highly successful personal workers. Robertson himself wrote, "It is visitation of the poor which, more than anything else, brings a man in contact with the actual and real and destroys fanciful dreams." A pastor who labored near Brooks for some years gave him this tribute: "To my personal knowledge scores of unconverted men, and scores of students, wrestling with the great problems of the Christian life, found their way to his study and came out content." When friends remonstrated with him for the sacrifice of his time in the midst of a very busy life, Brooks replied, "The man who wishes to see me is the man I wish to see."

Any skillful Christian worker will seek personal contact with people as a means of leading them to Christ. This is of first importance, but it is not the only approach. Letter writing is effective as a means of personal contact. Dr. Robertson was a great letter writer, and his letters were masterpieces, full of sympathy. They were delicate and tender, pointing the hungry or disturbed heart to an all-sufficient Christ. Although this is a method that can be used by everyone, it is particularly appropriate for those who for some reason cannot readily make contact with others.

Tracts are always useful if prayerfully and intelligently distributed. However, one warning must be inserted here. Too many who lack the will and fortitude to do a thorough work of personal evangelism will use the lowly tract as a balm to their conscience. To push a tract unceremoniously into an unsuspecting victim's face, without words or with a hasty and apologetic, "Here is something for you to read," and then walk off, is not at all suggestive of the spirit of aggressive evangelism.

A personal experience I had before I was converted has made me quite dogmatic on this issue. I was on a train coming into New York City after having played in a dance orchestra in a night club until 3:00 A.M. I was discouraged and defeated, and had every reason to be so. I had a mental knowledge of Christ because of childhood training received in my home, but now I was far from Him. A woman got on the train at a station just outside the city and, coming down the aisle, pushed a tract into my face in the usual style and went on to her seat. I glanced at it, then threw it out the window. I was not averse to its message, just in-

Crowds of people may be swayed by the power of the Christian message, but that is only part of the work of evangelism. Other multitudes are unmoved except as they are arrested by a word of personal testimony or exhortation. The pastor of Brown Street Church in Akron, Ohio, stresses the importance of face to face encounter with those who have not yet yielded to Christ.

different, and had too many other things on my mind at the time. I have wondered, since finding Christ as my Saviour, whether, if she had also given a word of personal testimony, I might have turned to Christ right then rather than months later. Possibly I would have. At any rate, because of that experience I always endeavor to accompany a tract with a kindly word.

Preaching alone is not sufficient. Why should the pastor try pulling the load alone when his church is asleep? When the elder Beecher was serving Park Street Church in Boston someone asked him the secret of his success, and his answer was: "I preach on Sunday, but I have four hundred and fifty members who take up my message on Monday and preach it wherever they go."

Personal soulwinning is the layman's greatest opportunity. The ideal plan for reaching a community is not through an evangelist called in for the occasion, or the preacher bringing his message from the pulpit week by week. It is by the united effort of all. Those who do come to Christ are won individually by individuals. To get to the hearts of men we must get closer than the pew is to the pulpit. A young Roman soldier entering his first contest complained, "The sword is too short." To this his mother replied, "Another step forward and it will be long enough."

Historians say that as Rome shortened her sword she extended her kingdom. The Kingdom of Christ will grow as we shorten the Sword of the Spirit, which is the Word of God, and close in with the message that Jesus saves. ◆ ◆ ◆

Love for Christ Must Be First

By REV. ORD L. MORROW

BEFORE Christ brought His charge against the church in Ephesus He had already revealed Himself in its midst. All the members had to do to win His favor was to turn back to Him, for He was waiting to receive them speedily.

The greatest need of man is Christ Himself. We have things backwards when we ask God for help and guidance and blessing and do not let Jesus Christ Himself be our Saviour and Lord. There is no sin for a Christian as terrible as the sin of trifling with the love he has for Jesus Christ. We have been scolded and scared into a system of works that keep us so busy doing good deeds that we fail to love Jesus as we ought.

The first relation between God and the world is one of love. "God so loved the world, that he gave his only begotten Son." Did Jesus ever ask His disciples how much work they had done? His concern was how much they loved Him. The first question to the human soul is, do you love Jesus? You may work your life away at good deeds, be as patient as Job and not faint in the heat of the day, but if you do not love Jesus you have fallen from the highest place in the plan of God. You are missing the highest privilege ever offered to a lost race bound for hell. If you are to please God, love for Him must be first.

The Ephesian Christians did not lose their first love, they left it. They did not awaken one bright morning to the fact that they were not what they once were. They had made a choice that brought them to that sorrowful day. To lose something is to have it get away from you without your knowledge, but to leave something is to put it down and walk away from it. They left their first love and multitudes since have followed this heart-killing way.

I do not think that they made a cold, hard decision to leave their first love. I'm sure that when they left it they meant to return to it early. There came a day when they had to try some false apostles and they became so taken up with this good work that they just did not have time to return to their love relation with Jesus. There are more false apostles today than there were then; beware that you do not become a judge of apostles to the hurt of your own life and the killing of your love for Christ.

You do not stop working when your love grows cold. On the contrary, you are most likely to work all the more. How we love to work so that we can look up in the face of God and say, "See, I did this with my own little hands." How we boast of what we have given to God, as though the sovereign God needed anything that could be bought with silver! I do not mean to belittle working or giving, but first, and first always, do you maintain your love for Christ? Have you ever thought that if you have left your first love, then every deed and every gift in His name is driving you farther away from Him? You are offering Him what He does not want and cannot use, yea, will not use until you have confessed your love for Him afresh.

The Lord did not tell this church that because they had left their first love He would stop their activity. He just took out the candlestick! The light went out, and though they were well organized they were cold and dark. They left their first love, added multiplied works and continued to be active—but dead. The light was not there; the life of God was not there and there was not that warmth that goes with spiritual life.

There is only one remedy for a person or a church that has left its first love. "Repent, and do the first works." This simply means that we stop doing things and love Jesus Christ first. Just because you are busy for the church or doing the thousand things that your "good deeds" program calls for is no sign that your heart is right with God. You need to love Jesus first. His love must be your first portion and such a portion that only His will means anything to you. ◆ ◆ ◆

Mr. Morrow is pastor of the Grand Avenue Alliance Church in Oakland, Calif.

Nontechnical but Significant Study on the Holy Spirit

The Voice of the Spirit, by Harry L. Turner, Litt. D., D.D. 157 pages, $2.75.

The President of The Christian and Missionary Alliance, Dr. H. L. Turner, has made a nontechnical, but significant, contribution in the class of books on the person and work of the Holy Spirit. The volume advances from the basic to the more complex concepts regarding the Holy Spirit in clear and lucid style. Such important facets as the deity of the Spirit, the Spirit and the Scriptures, Christ's teaching on the Spirit, the baptism with the Spirit, the filling with the Spirit and other very important aspects are trenchantly discussed.

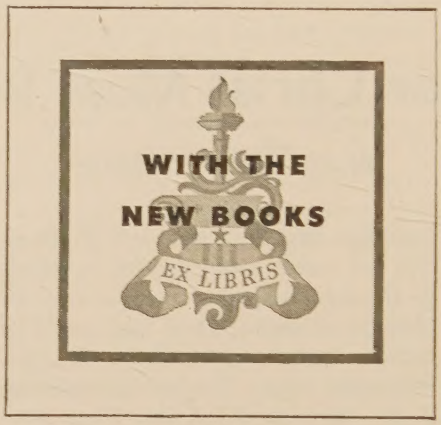
Dr. Turner makes a distinct and needed point of differentiation between the baptism with the Spirit and the filling with the Spirit. He thinks rightly that the baptism with the Spirit occurring upon the Day of Pentecost is of a "once-for-all" character, while the filling with the Holy Spirit is a repeatable event in the life of every surrendered child of God on the grounds of obedience and faith. "Calvary has come and gone and so has Pentecost" (p. 64). "There is but *one* baptism of the Spirit with but *one* purpose in mind —to make the glorified Christ known to the ends of the earth. To that end saints are made to *drink* into the Spirit. To that end they are to be *filled* with the Spirit" (p. 66).

In his chapter on "The Spirit and the Flesh" the author discusses the nature of sanctification. He holds that all believers are in possession of a new and holy nature and that at regeneration the Holy Spirit is given to each newborn child of God (on the basis of John 3:8; 2 Pet. 1:4, etc. [p. 92]). However, the old Adamic nature, under the curse, still remains residual within. It is the prerogative of the Spirit to cause the new, holy nature received in regeneration to transcend and to triumph over the old, sinful nature.

Although Dr. Turner does not negate a crisis factor in sanctification, he seems to tend to minimize it in that a sharp crisis often simply denotes a protracted struggle or rebellion against the will of God for us prior to the moment of yielding, which results in filling. He cautions us that the Spirit baptizes every saint, but fills only a minority. The act of baptizing with the Spirit is a sovereign, unconditional act, but the filling with the Spirit is decidedly conditioned upon the receptivity of the individual saint who wills to receive Him in this capacity.

Towards the end of this fine, short volume it may appear as if the author begins to becloud the clarity of his earlier clear-cut distinctions, but this is really not true. He is merely trying to avoid the risk of allowing so vital a matter to degenerate into a fruitless semantic battle, while an unconverted world looks on at a church powerless to those who are "without" and bitter and caustic to those who are "within."

This work on the Spirit steers between the polarities of extremities. It avoids the Scylla and Charybdis of fanatical fire on the one hand, and barren sterility on the other. A feature for easy reading is that each chapter is brief and pointed.—John F. Gates.



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Evangelical Responsibility in Contemporary Theology, by Carl F. H. Henry. Wm. B. Eerdmans Publishing Company (1957), Grand Rapids, Mich. 89 pages, $1.50.

This book is a series of lectures given as the 1957 Wilkinson Lectures at Northern Baptist Theological Seminary, and also at the Centennial Anniversary of the Christian Reformed Church. The author is editor of *Christianity Today* and is on leave from Fuller Seminary.

Dr. Henry indicates that there is a rising interest in religion as a placid and comfortable rather than a militant faith, comity being the key word for these days.

Evangelicals cannot accept liberalism. What then should be the ground on which to meet the rising tide of amelioration and theological calm? The author indicates a receptive attitude in so far as possible toward neo-orthodoxy. Christian enthusiasm must supplant pessimism and negativism. There must be "a fresh and pervading conception of the Christian life"; comprehension of the whole of the moral law; "a new concern for the individual in the entirety of his experience" (with social bearing); emphasis upon a rational purposive universe; a concern for church unity.

These are thoughtful and challenging considerations. However, if by universe is meant God as ultimate substance, the statement needs careful checking as to a rational, purposive universe.

Also, it is not possible to separate evolution as scientific theory from evolution as a philosophy which permeates and colors science, religion, ethics, education and the whole of life. As scientific theory it is yet in the realm of speculation, and is certainly not friendly to the supernatural.

Spelling the term "church" with capital letters when discussing what is broadly termed Christendom is not yet confirmed for general acceptance. One with a sacerdotal and conformist background may not experience the difficulty encountered here by the nonconformist.—Harold C. Mason.

Judas the Betrayer, by Albert Nicole. Baker Book House (1957), Grand Rapids, Mich. 81 pages, $1.50.

This little book, a translation from the French, is an unusual psychological study of Judas Iscariot. Scriptural references to Judas are very brief, and it might be felt that to construct even a short book on the basis of these passages must involve a good deal of speculation and fancy. This picture of an ambitious patriot is, however, most convincingly related to the Bible story. Frustrated, certain that his hopes for material gain and political glory were vain, Judas found his zeal for Christ turned to hate and he became a willing tool of Satan. We sense the guilty conflicts in the soul of Judas as Jesus warns him of his awful betrayal.

The story is written simply, with the warning that the deceiver who misled Judas still has ways to start men on the way to hell.—Helen Sigrist.

Books in Brief

Jonathan Edwards on Evangelism, edited by J. C. Wolf. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 137 pages, $2.50.

Since evangelism is one of the major interests of present-day Christianity, it is well to compare current religious movements with those of the past. Jonathan Edwards was one of the earliest figures in religious revivals in America. This anthology-digest includes "A Faithful Narrative of the Surprising Work of God," "Thoughts on the Revival of Religion," "A Treatise Concerning Religious Affections" and "The Treatise on Grace."

DAVID R. ENLOW, Editor

AT HOME

Scores Episcopalians on drinking stand: Methodist Bishop John Wesley Lord, of Boston, has scored the stand taken on social drinking which was presented in a report at the recent 59th triennial General Convention of the Protestant Episcopal Church in Miami Beach. Writing in *Zion's Herald,* a Methodist monthly, the bishop said many Christians were "stunned" by the report which said in part that Christians who drink moderately with due regard for the feelings of their fellow men and with a "conscientious care for the claims of God can drink with thanksgiving to Him for these blessings."

●

Taylor to offer Russian language courses: The Russian language will be taught at Taylor University starting next fall, President Evan H. Bergwall has announced. Beginning Russian will be introduced next year, and both first and second years of the language will be offered thereafter.

●

CBMCI leaders plan Far East trip: CBMCI Executive Secretary T. E. McCully and Director J. Elliott Stedelbauer, of Toronto, will make a two-month tour of the Far East in behalf of Christian Business Men's Committee International next February and March. Tentative plans call for the men to leave Chicago on January 29 and return to the city on March 30. They will participate in a three-day CBMC of Australia Conference in Brisbane, March 13-15.

ABROAD

Mail jam affects Indonesian Christians: Literature materials, records, phonographs and other supplies for missionary and church work in Indonesia are being "heaped up" in several post offices of that land. Surabaya alone has a backlog of over 6,000 postbags for Timor which for months have awaited release. This huge mail jam, which has caused despair among the Christians, is due to extremely poor transportation facilities which are said to be "growing worse."

●

Spanish Baptist churches closed: Dr. Cornell Goerner, Southern Baptist Foreign Mission Board's secretary for Africa, Europe and the Near East, has reported that the Baptist church at Seville, Spain, was closed on November 10 by order of the Spanish Government. "The addition of this church to the list brings to eight the total number of Baptist churches in Spain which have felt the hard hand of religious oppression from the central Government of Spain," he said.

MISSIONS

Students to aid missionary project: Accepting the challenge to meet the urgent need for missionary literature, students at the Moody Bible Institute in Chicago have pledged to raise $11,500 for missionary literature projects during the coming school year. This project, called "Operation Printed Page," is a joint venture with Moody Literature Mission, which will match the students' giving.

●

Society advances roof-top ministry: Taking a bold step forward in the ministry among Hong Kong's refugee population, the Oriental Missionary Society has opened a new roof-top school program in Shek Mei Village.

●

C. & M. A. sixth largest missionary society: The Christian and Missionary Alliance, with 822 active missionaries, is the sixth largest missionary agency in North America, according to statistics compiled by the Missionary Research Library. Leading agencies are: Seventh-day Adventists (including those from U. S. and other home bases), 2,000; The United Presbyterian Church in the U. S. A., 1,293; Southern Baptist Convention, 1,186; Sudan Interior Mission, 1,071; Division of World Missions, Methodist, 975; The Christian and Missionary Alliance, 822; The Evangelical Alliance Mission, 764; Wycliffe Bible Translators, 705, and Assemblies of God, 676.

PEOPLE

***Sunday School Times* official retires:** Harry J. Jaeger, Executive Vice-president and Secretary of the *Sunday School Times,* retires December 31, 1958. He will continue as a director of the company, and will lead the Christian Fellowship Tours to Alaska and Hawaii, which have been conducted by the magazine for many years.

●

Dr. O. J. Smith succeeded by son: Dr. Oswald J. Smith, founder and for thirty years pastor of The Peoples Church, Toronto, has resigned. The managers have appointed his son, Rev. Paul B. Smith, as pastor and have made Dr. Smith pastor-emeritus and vice-president as of January 1, 1959. This enables Dr. Smith to give more time to The Peoples Missionary Society.

SIGNS OF THE TIMES

Moslems "honor" Christ: Moslems in Java, Indonesia, are prepared to "pay high respect and honor" to Jesus Christ, but in a purely Moslem version of worship. During Christmas time these Islamites remembered Christ as a "prophet" of their faith. Indonesian Evangelicals consider this season their golden opportunity for proclaiming Christ as Saviour and Lord, and accordingly prepared an evangelistic drive for December.

WELDON B. BLACKFORD, Editor

A Guide to Christian Conduct

The Alliance Youth Fellowship in Indiana, Pa., enjoyed a good meeting this fall. Members participated in a panel discussion program which resulted in deep interest and much spiritual help.

Several weeks before the meeting, the young people and the adults of the church were encouraged to submit questions for the panel to use as a basis for their discussion. The questions were submitted to panel members before the program, thus enabling them to study the questions and prepare scriptural answers. The program progressed with the moderator asking the questions and the panel answering in turn. The audience was given opportunity for further comment or questions at the proper time.

Most of the questions received were related to what a Christian may or may not do. The pastor summed up the discussion at the close of the program, presenting a spiritual guide for youth to follow in helping them determine the personal "right" and "wrong" in Christian conduct.

The pastor, Rev. David K. Muir, was asked to submit this summation to the Editor of the Youth Page, and we trust that it will help the Youth Page readers who may be troubled with this same question.

Trying to determine what is permissible and what is not permissible for a Christian is often a major problem. Here are some suggestions.

Some things are settled by *direction.*

God deals with some issues directly. He says, "Thou shalt not steal. Thou shalt not bear false witness . . . Thou shalt not covet," etc. Here there is no question. The Word is very plain. When it says "Thou shalt" or "Thou shalt not," we have no problem.

Some things are settled by *indirection.*

On some issues God does not say "Thou shalt not," but by telling us what He wants He automatically eliminates some other things. For instance, the Bible does not say "Thou shalt not dance." But it does say "Keep thyself pure" (1 Tim. 5:22). If a Christian determines to keep himself or herself pure, he will have no question about dancing.

The Word does not say "Refrain from going fishing on Sunday." But it does say "Remember the sabbath day, to keep it holy" (Ex. 20:8), and exhorts us not to cease assembling together in His name (Heb. 10:25). If we do what the Word recommends that we do on the Lord's Day, we will have no trouble with the things we should not do. Thus God makes clear His will in some matters by indirection—or by indications that are indirect.

Some things are settled by *disposition.*

When we cannot find an answer directly or indirectly through God's Word, we can sometimes find the answer by being acquainted with God's disposition. God's disposition is one of love, mercy and holiness. When the Word gives no direct or indirect answer concerning the thing in question, we can often settle it by asking, "Would Jesus smile on this thing; could I ask His blessing; could I take Him along; would He do it if He were here?" Thus, knowing His disposition, we can determine what our attitude ought to be.

Let me illustrate these three approaches to determining the Lord's will.

It didn't take the Lord long to get the people out of Egypt, but it took forty years to get Egypt out of the people.

In the first instance Fred asks his father if he may have the family car on Saturday evening. Fred's father says "No!" That is as direct as we can get.

Second approach: Fred asks his father for the family car for Saturday night. Fred's father does not say no, but he reminds his son that on that particular Saturday night Fred has some important work to do at home. Dad did not say no, but he indicated that if Fred did the work he was supposed to do, he would have no time for the family car. This is the indirect method.

Third, Fred asks for the car. Father does not say no; he does not remind Fred of other obligations. But he says, "Fred, you know your mother does not see much of you. If you go out again, she will be grieved. She will not be pleased." This time it isn't a matter of the car not being available, but rather by observing the disposition of Mother and Father Fred knows what he should do.

I suppose when it has all been said on this subject, it boils down to this—we will have little trouble determining the Lord's will when we are ready to give up what we want to do in favor of what we feel would be pleasing to the Lord.

Don't Miss the Blessing

Every hard duty that lies in your path that you would rather not do, that will cost you pain or struggle or sore effort to do, has a blessing in it. Not to do it, at whatever cost, is to miss the blessing. Every heavy load that you are called to lift hides in itself some strange secret of strength.—Moody Monthly.

New Year's Greeting

We wish to express our sincere appreciation for the faithful ministries of our AYFers this past year. May God give us a most spiritually prosperous and fruitful New Year in the ministry of the AYF. — Weldon B. Blackford, *Youth Secretary.*

A New Pastor Takes a Bride

By REV. HOWARD BEARDSLEE, *Africa*

We had long waited for the day when the Senoufo people would have as pastor-teacher someone from their own tribe. That day came when Simeon returned from the Ntoroso Bible school. The young graduate is full of promise, and we expect to see the blessing of the Lord upon his life and ministry.

Before proceeding to his assignment, Simeon was married to Tabitha. She is a daughter of the first Senoufo Christian and a graduate of the girls' school at Baramba. Her aged father, Impere, came to Farakala from Sikasso, the government center. There he received from the groom's father a dowry of five thousand francs ($10.50). The bride received a new dress for the wedding, a head scarf and a pair of sandals. A strange way of doing things? Not at all. Marriage customs differ among people all over the world and the American custom of giving gifts to the bride instead of to her father seems very strange to the Senoufos. The usual thing here is for the young man to farm for his bride for a period of from ten to fifteen years, but this Christian father accepted the gift of money and clothes in lieu of farming.

Impere is a cripple. Soon after his conversion he became greatly burdened for his own people and set out to tell them the news of salvation. When he walks he must use a cane, and even with that he only manages with his twisted leg to hobble along. So great was his determination to make known God's way that he rode many hundreds of miles donkeyback and limped to many villages on foot. At this time in his life a missionary wrote about him, "Persecuted and reviled, he stood true to his colors, testifying of the Lord who had redeemed him. Some time later he heard a lesson on the dedication of Jesus, and brought his little girl to dedicate her to the Lord. He said, 'I might not be here very long, and I want to do all that I can to bring her to the Lord.'" We know that it brought great joy to the heart of Impere to see his younger daughter, Tabitha, married to the first Senoufo pastor.

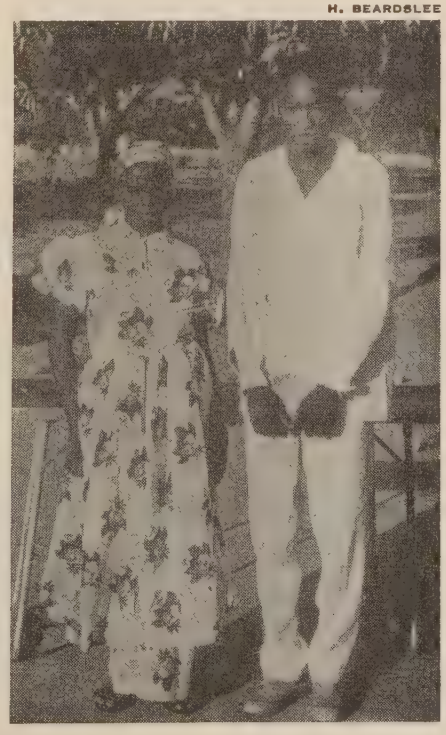
How nice the bride looked in her new dress and the groom in his new white suit. How solemn were their replies to the marriage vows and how carefully they listened as they and the people were charged with their new responsibilities to each other.

The wedding was followed by a time of hymn singing and giving of gifts. As the day came to an end there was great joy and satisfaction in the heart of each one present.

Simeon and his young bride are living in a town about fifteen miles from the mission station. They shepherd a small flock. Your prayers can have an important part in the success of their ministry. Some of the young men to whom they shall minister have real possibilities as future workers if they receive and respond to the call of God. Pray for Simeon and Tabitha as well as for the townspeople and nearby villagers who will have the benefit of their ministry. Praise the Lord with us also for this new event in Senoufo church history.

Simeon and his wife Tabitha

H. BEARDSLEE



How the Church Began in Ngoc Kho

By MRS. J. D. OLSEN, *Viet Nam*

Two years ago two Vietnamese pastors in Central Viet Nam went to a village named Ngoc Kho and held open-air meetings. At that time there were no Christians in that village, but crowds came to hear the two men preach.

An old woman was the first to become a Christian. She began telling others of her new-found joy. Soon several who heard her believed, including members of her own family. Their hearts were open to hear the blessed message of salvation.

A student from the Bible school in Tourane (Danang) began to hold Sunday meetings with this little band of new Christians which then met in a home. The number of believers grew rapidly and by the end of the first year there were two hundred. They began to think about building a permanent church, and also wanted a pastor to shepherd them. At the end of the school year the student went to be the full-time pastor of this new church.

One of the relatives of the old woman who was the first Christian is an influential man. He was able to persuade the government to give them a very good piece of land, and they began laying the foundation for their building.

While in Tourane I went with Rev. and Mrs. E. F. Irwin to visit this church. I was filled with joy at what I saw. They were having their first annual meeting. We were amazed as we heard their reports. In the last year the number of Christians had increased to nearly six hundred. They were meeting in an improvised bamboo structure which was not large enough to hold half of those who attended the services. The church they had first planned and for which they had already laid the foundation would be far too small for the present congregation. They are going to have

(Continued on page 19)

Secret societies in Gabon
burn children in pagan rites

The Sleep of Muiri

By MRS. J. AUSTIN PARLIMAN

MISSIONARIES give no credence to the idea that the heathen are better left in their own religious beliefs and practices. We live in lands dominated by heathen customs and concepts and are convinced that paganism originates with Satan himself. Incidents occur frequently which verify our conclusions. One of the most dramatic exposures I have witnessed came during a class in Old Testament Survey which I teach in the Gabon Central Bible School.

We were studying the story of Abraham's sacrificing his son Isaac. As lesson background I had explained that the Canaanites practiced the vicious custom of causing their children to "pass through the fire" as offerings to their god Molech. To give the lesson a practical application, I commented that although members of the secret societies in Gabon did not burn their children, yet parents who cause their children to be initiated into the secret societies are in reality offering them as sacrifices to the spirits.

Immediately there was a hubbub in the classroom. When the class became quiet one man raised his hand for permission to speak. He said, "Madame, here in Gabon children *are* burned in the Muiri society." I gasped. The other men, representing three different tribes, added their testimony to what he had said. Here is what they told me. But first I had better explain that the Muiri society is a men's secret society. All of its functions are kept from the women as zealously guarded secrets.

Leaders of the Muiri society have the authority to decide when they will observe the rite of burning. They do not demand a perfect sacrifice without spot or blemish, but the devotees of Muiri choose a child who is incorrigible, one who lies, fights, steals, and is, in general, a troublemaker. Besides the human victim, there is also a goat or sheep. They dig a pit large enough to contain the child's body. When they have killed him with a knife, they place the body in the pit and keep a fire burning over it for many days to prevent telltale odors. They also kill and roast the goat. The smell of roasting meat helps to camouflage the odors of human blood and burned human flesh. Later when the village women inquire about the child the men glibly reply that he "has gone with Muiri."

Another way they perform this rite is to place a living child on a rack and suspend him over a fire. A number of years ago Rev. and Mrs. Waldo Schindler were on a trip into an interior area where few outsiders had ever been. In a certain Bandjavi village, as their chair carriers set them down in the village courtyard, they heard a child screaming wildly, frantically. Seeing a large group of men gathered around a house, Mr. Schindler strode over and forced his way inside. In the center was a fire. Suspended over the fire by means of a rack to which she was tied, was a small girl about six or seven years old. Mr. Schindler demanded that the child be removed from over the fire. The men complied. But already the burns were deep. Mr. Schindler insisted that they let him take the child to a government doctor. In spite of his urging and pleading, the men refused his request. He had no choice but to leave the seriously burned child in the custody of her cruel persecutors.

Not all tribes practice this rite as an offering to Muiri. In the Mitsogo tribe this rite is more a disciplinary measure, a form of primitive justice. The victim, a man who has habitually stolen, who has been cruel or merely refused to conform to the generally held opinions of the other men, is considered undesirable. The men decide that he must "go with Muiri." This form of capital punishment is meted out, the unsuspecting victim having had no opportunity to plead his cause, no trial by jury and

When a man has been initiated into the secret society of Muiri, he is told that the cuts on his arm are made by the "teeth" of Muiri at the time he is "born" of Muiri during the ceremonies. It is by these cuts that the heathen swear to the truth of any statement.

J. A. PARLIMAN

J. A. PARLIMAN

Many of the heathen rites in a Mitsogo village take place in the fetish house, marked by a carved center post. A close-up of the image, a human figure, is seen on the right.

no right to contest the charges. One could hardly call that democratic procedure! Yet writers in the enlightened free world are vociferous in their demands that equal rights —including fair trials—be given to all men. How long will it be before the sophisticates of worldly wisdom come to the realization that human justice and democratic procedures result only from Christianity?

The nature of heathen religious practices is undeniably demoniacal. As the men in class continued their conversation the evidence became still stronger. One of them told the following story:

"When our missionaries, Pastor and Mrs. Klein, were on furlough, one of our Massangou workers, Philip by name, was living in a village to which Mr. Klein had recently assigned him. One day Philip heard a child screaming. He investigated and found the Muiri society gathered in the palaver house. In their midst was a child bound with cord, and there was also a goat. Philip knew what that meant. He said to the people: 'I have come to your village to teach you the ways of Life and the words of God. How is it that you can do such a wicked thing as this? I have already told you that God commands, "Thou shalt not kill."' Philip then released their victim from his bonds and took the child to his own home.

"Some time later the leaders of the Muiri society came to Philip. They were extremely angry with him for his interference in their activities. Therefore they had agreed to place a curse on him—a curse of blindness. Within a short time Philip was blind. He knew there was no help for him but from the Lord. He sent for his fellow Christian workers. The workers came and united in prayer for his deliverance from this curse. Then they laid their hands upon him and called on the name of the Lord. Immediately he recovered his sight."

As the student finished speaking I could not help but praise the Lord for the precious truth that "greater is he that is in you, than he that is in the world." And who is he who is in this world of heathenism? The converted pagan will tell you unhesitatingly and with strong conviction that he is the devil.

As the class period was drawing to a close, one of the men spoke up suddenly and said, "Madame, don't ever say and don't ever think that Muiri is just a man. It is the devil." Again everyone in the classroom added his confirmation, several of the men repeating, "Muiri is not a man, it is the devil." I assured the men that although we missionaries know that the voice we hear and which is identified for us as "the voice of Muiri" is the voice of a man, we fully realize that the motivating force of the secret societies is that of demon power.

Class was over then—time for recess. I collected my books and started out the door. But the men were still very much interested in the subject we had been discussing. They swarmed out into the schoolyard, completely blocking my efforts to pass. There was nothing to do but stop. Then one of the men stepped forward in the role of spokesman and said, "I know that of which I speak, for I have been initiated into the society of Muiri. I have slept the sleep of Muiri." (The sleep of Muiri is a trance induced by the smoking of certain leaves and by the drinking of a brew mad from barks and leaves. Sometimes the men chew upon the raw bark. While in this trance the men see visions.)

The spokesman continued: "Last week in class Miss Gerber had us read Revelation 13. When we read about the beast with seven heads coming out of the sea, we were astonished. In fact, we could not speak. We never knew it before, but the Bible tells us all about Muiri, and Muiri is the devil. When we sleep the sleep of Muiri, we often see Muiri in our visions. Muiri comes up out of the water and he has many heads. What we see in the sleep of Muiri is exactly like that of which we read in Revelation. I know that, Madame, for I have slept the sleep of Muiri, and I myself have seen Muiri."

If you have not realized it before, I trust that now you have been persuaded of the heinous character of heathenism and of the wickedness of the pagan heart. The word of the Lord came to Ezekiel saying, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

Under the laws and customs of heathen society other innocent victims are doomed to die. The devotees of Muiri will continue to perpetrate these horrible acts at the bidding of the devil who takes them captive at his own will. In the day of judgment those who commit such pitiless crimes will be condemned to eternal death. Christ came to "proclaim liberty to the captives." "From heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death" (Psa. 102:19, 20).

Do not forget, if you neglect your responsibility to warn the wicked of his ways, the blood of the innocent victims as well as the blood of the perpetrators of these abominable atrocities will be required at your hand. ◆ ◆ ◆

India–Marathi

Those preparing Christian literature in the Marathi language need the help of a capable full-time translator. . . . Pray that the books being published will be used to bring salvation and blessing to many persons.

India–Gujarat

Begin now to pray for the annual spiritual life meetings to be held at Mehmadabad the last week of March. This is the camp meeting for the whole Gujarat Alliance constituency. . . . In September the Mission opened the "Jivan Sahitya Bhandar" (Treasury of Living Literature) in Ahmedabad, India's sixth largest city (September 24 issue). This bookstore is located in the heart of the city, and peoples of all faiths—Christian, Hindu and Moslem —visit the shop daily. Bibles, New Testaments, Gospel portions, mottoes, etc., in many Indian languages and in English are sold. There is also a reading room.

Congo

Many complex problems have arisen this year because of changes in the school program. Pray that the Lord will guide in each situation and in each decision to the end that more and more boys and girls may be reached for Christ in daily classroom study.

Gabon

The Lord enabled the people at Niali to get the walls of their brick chapel up and covered before the rains started. This is the first village of the Bapounous to build their own church. A week of special meetings with Bible studies and reading classes is to be held there soon. Pray for the pouring out of the Holy Spirit in this area to the salvation of many and the building up of the Church of Christ.

Viet Nam

Many of the congregations are putting up new church buildings. The pastors are asking that we stand with them in prayer that the Lord will provide the funds necessary.

Cambodia

A former pastor, Kru Khut, recently made a trip to the island of Kos Sautin, about six kilometers from Kompong Cham. The people living on this island are of Cham (Moslem) descent and have had very little contact with the gospel. They invited Kru Khut to visit in each house to tell them about Jesus, thus prolonging his stay to one full week of giving forth the Word. They gladly received the Gospel portions in their language. Kru Khut has since returned to them, taking a phonograph and gospel recordings. Thank the Lord for their eagerness to hear the gospel. Pray that this may be the long-sought-for opening for ministry to the tens of thousands of Cham people throughout Cambodia. . . . Pray for the wife of a village chief in Battambang Province whose relatives for eight generations in China were believers. She knows the way of salvation but has not yet given her life to the Lord. Her husband has been most friendly to the missionaries but still holds to Buddhism.

Tribes of Viet Nam

Pray that Rev. Jean Funé will fully recover his sight. The first operation seemed successful, but within a week after his return to Dalat there was a recurrence of the previous trouble (detached retina). It was necessary for Mr. and Mrs. Funé to come to the States early in December. . . . Miss Beulah Bowen and Mrs. Pham-van-Nam of Dalat are also ill. This, together with Mr. Funé's affliction, has made it necessary to close the Koho Bible School at Dalat two months early. Pray that the students now back in their mountain villages will be effective witnesses unto the Lord. Pray, too, for the full recovery of the missionary staff.

Thailand

Thank the Lord for His answers to prayer concerning rain (September 24, October 22). Most places will have an average rice crop, which is more than they had last year. . . . For years prayer has been offered for Loey Province, a very difficult and unfruitful area. Today the resident missionaries are praising God for His victory as manifested in the life and testimony of young Mr. Yuang. His stand as a Christian has so greatly impressed Mr. Oo-um (May 21) that the latter has begun to come to Sunday services. Pray that Mr. Yuang will come to know and love and serve the Lord better each day, and that Mr. Oo-um will have victory in his life through Christ. . . . Rev. R. W. Tompkins has regained most of the weight he lost, is carrying on his regular schedule, and is rejoicing in the health the Lord has given.

Colombia

A serious and aggravating problem has arisen in connection with the lot purchased for the construction of the church in Cali. . . . Praise God for blessing in the Indian Short Term Institute (November 19).

Ecuador

There is great joy because of what God is doing in the Bible Institute. He answered prayer marvelously in giving an increased student body. There are twenty-three students in the day school, and more than half the twelve students in the first-year class are young men. They come from seven different provinces, well representing all of Ecuador. Many have had to overcome tremendous odds to enroll. The Lord's blessing is very evident in the night school. Twenty-three students—two-thirds of them men—are spending two nights a week studying the Word.

Peru

Continued prayer is asked for an exploratory trip into the jungle regions, to be made by Messrs. A. M. Sluyter and Fred Kowalchuk, to study the possibility of entering some of the jungle tribes with the gospel (September 24). . . . There is a seeming lack of consecrated young women who are willing and able to give January, February and March to daily vacation Bible school work. Pray for God to prepare others for this important task.

Chile

Dr. R. R. Brown, of Omaha, Nebr., will minister in Chile from December 26 to January 10. He will be the guest speaker in the Keswick conference (Dec. 26–Jan. 1) and in the annual meeting of the Chilean Alliance (Jan. 6-9). Visits will also be made to mission stations and church centers. Pray that he will go in the fullness of the blessing of the gospel of Christ, and that physical strength may be granted him for these important ministries.

Japan

Praise God for the new additions to the Japan Mission family, Rev. and Mrs. H. A. Town and two children. They are living in Kobe, busily engaged in language study. Pray that God will enable them for this most important task of becoming fluent in Japanese.

Philippines

Rev. and Mrs. A. Salon, veteran workers for the Lord, have transferred to an area where there are but few believers. Support will be low until more men are won to Christ. Pray for this couple as they begin ministry in this area.

Indonesia

A national worker, Rev. Mr. Lilit, is making an evangelistic tour in East Kalimantan in an area of 160,000 people. Rev. J. P. Kantohe is visiting all the churches in the Nusa Tenggara area, the islands surrounding Bali. Pray that the blessing of God may rest upon them in their ministries. . . . A "key city" project has been approved for Singaradja, Bali; guidance and a building are needed. . . . Pray God to direct Rev. and Mrs. M. C. Allen as to where they should live and minister when they move to Bali. . . . Mr. and Mrs. M. K. Taylor need our prayers as they take up their work in the interior of West Kalimantan.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Rev. and Mrs. M. G. Griebenow sailed from the West Coast on December 8 for Hong Kong. The Griebenows began their missionary ministry in West China in 1921. Their last term, however, was spent in Israel.

Honor E. Warden
Thailand

Miss Honor E. Warden, R.N., left Vancouver, B. C., by plane on December 10, returning to Thailand. She will be stationed at Khonkaen.

On Furlough

Rev. and Mrs. Jean Funé and daughter, Esther, arrived in New York December 7 on emergency furlough due to Mr. Funé's serious eye condition.

The Turners in the Far East

Dr. and Mrs. H. L. Turner left New York on December 13 for ministry in the Far East. They traveled by air from Holland via Bangkok to Viet Nam, arriving on December 30.

The Turners will be in Viet Nam six weeks. During the first part of January they will be in the area of Saigon, where Dr. Turner will minister to the nationals in a series of meetings.

The New Generation

To *Mr. and Mrs. Theodore R. Stombaugh*, Gabon, a son, Stephen James, on December 1.

To *Rev. and Mrs. O. G. Fisher*, Viet Nam, a son, James Glenn, on November 30.

With the Lord

Mrs. Emma Monroe, seventy-six, of Akron, Ohio, went to be with the Lord on November 13 following a long illness. She had lived in Akron thirty-six years, and served with her husband, Rev. B. W. Monroe, in the Alliance ministry.

In addition to her husband she is survived by two daughters, Miss Mildred Monroe, of Akron, and Mrs. Grace Cameron, of Barberton.

Mrs. Virgie Ehrett, of Chicago, Ill., passed away on October 23. She had held Christian Worker's credentials in the Western District for a number of years.

Mr. Clayton Arthur Ballard, of Wellsville, N. Y., passed away suddenly on the morning of November 29 with a heart attack. He was forty-eight years old. He was graduated from The Missionary Training Institute at Nyack in 1935 and with his wife, the former Mary A. Bamberger, spent some time in the ministry at Ozona, Fla., and Knight's Creek, N. Y. At the time of his death he was a research engineer with the Air Preheater Corp., in Wellsville. For several years he was superintendent of the Sunday school of the Wellsville Christian and Missionary Alliance Church and took an active part in all phases of church work.

In addition to his wife he is survived by two daughters, Roselyn and Marilyn; a brother, Rev. Franklin Ballard, missionary to French West Africa, and a sister, Mrs. Benjamin Moreland, of Lakeville, Mass.

Revival at Savannah, Ga.

Rev. W. G. Weston, of Elizabeth, Pa., conducted an eight-day series of meetings in the Drayton Street Alliance Church, Savannah, Ga., the end of November. Some 250 persons sought the Lord during the week for salvation, sanctification or healing, and many testify that God met their need. The morning "Victory Hour" services were especially blessed of the Lord.

During the past thirty years Mr. Weston has conducted about twelve gospel campaigns in Savannah. Much prayer preceded this series, and the pastor, Rev. R. Mills Gray, and the congregation are looking to God for continued revival.

Alliance Work Begun in Defiance, Ohio

Thanks to the interest and efforts of Rev. and Mrs. C. S. Hallberg, veteran Alliance workers, a new work has been started in Defiance, Ohio, a progressive city located approximately sixty miles west of Toledo. On his various trips through Defiance Mr. Hallberg became interested and prayed that a work might begin there. That opportunity came in April of this year when a Lutheran congregation moved into a new building, making their old church available. This church building was rented and a small group of believers formed an Alliance congregation. The building was later purchased for the amount of $14,000 through the efforts and help of other Alliance congregations. It is located near the center of town and seats about 350.

A meeting to organize was held on October 12, 1958, with Rev. D. N. Clark, District Superintendent, in charge. Twenty-one charter members were received.

This is the eighth Alliance work begun by the Hallbergs. The work is now under the leadership of Mr. Vernon Keith.

Rev. and Mrs. M. G. Griebenow
Hong Kong

Missionary Treasury

★ ★ ★ ★ ★

November, 1958

General Fund	$235,731.72
Designated Specials	35,753.63

The November income, as reported above with the expenses being $265,000, leaves a cash deficit for the month of $30,000. Since the previous deficit was $91,000, the end of November cash deficit totaled $121,000.

If the December expenses reach $300,000, as budgeted, then a December income of $421,000 is necessary if the year is to be closed without a deficit. Such an income is rather unlikely, and even if the monthly income should soar to $400,000—which would be a monthly record, the year end deficit would likely total $20,000. Since it is impossible to gauge with accuracy any final expenses or total income, the best that can be said on December 12 would be that it is barely possible to close the year without a deficit, but that a deficit as large as $30,000—$50,000 might be experienced. Since 1948 the Society has experienced a deficit in only one year, 1953, in the amount of $15,000.

Gifts for the month of November are covered by our Receipt Nos. 15611-17021 and 1405-1566. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S. King
Treasurer.

New Church Dedicated at Euclid, Ohio

Dedication services were held for the new Euclid Alliance Church, Cleveland, Ohio, on October 26, with Rev. H. E. Nelson, under whose ministry the church was begun, present as the guest speaker. Mr. Kenneth J. Sims, Mayor of Euclid, and Mr. Donald Games, chairman of a community association, welcomed the congregation.

The church was formed in 1912, meeting first in a rented store building on Hayden Avenue in East Cleveland. The late Rev. I. H. Patterson ministered to the group for a while, then Mr. Nelson accepted the pastorate, organized the group and directed a move to Cedar Avenue in Cleveland.

After relocating again, the congregation voted in 1952 to move, under the leadership of Rev. S. Clifton Thornhill. The East Cleveland Women's Club building was rented for services. In 1956 the lots at the present location were purchased and ground was broken for the new building on April 21, 1957. The first services were held in the new edifice on January 26, 1958.

The sanctuary seats 275 and a full basement provides ample Sunday school space for a growing school. The men of the congregation did much of the work during the building program, holding the cost to less than $85,000 for the lots, building and equipment. Rev. S. F. Porter has served the church since 1955.

This group has sent out fifteen missionaries and seventeen home workers since its beginning in 1912. Its various pastors have kept the missionary vision burning brightly and have faithfully preached the Alliance message.

Used Scripture Calendars Wanted

The Missionary Prayer Group of Elizabeth, N. J., would like to receive out-of-date Scripture text calendars in order to make illustrated Scripture text books for the use of our missionaries. Mrs. G. H. Little, of Harrison, N. J., was formerly the leader of this work, but it has now been taken over by the Elizabeth group.

Calendars may be sent to Mrs. George Senzig, 157 Elm St., Elizabeth, N. J.

A Letter from the Praying Plumber

TOM HAIRE

DEAR DR. TOZER:

Greetings. Enclosed find check for the continuation of my subscriptions to THE ALLIANCE WITNESS.

I submit a thought for your consideration. Ireland has given many leaders to the U. S. A. Next year, 1959, will be the Centenary of the 1859 Revival in Ireland. It spread from Ireland to Scotland and England.

Much concern is on many hearts for an outpouring of the Spirit on the British Isles into His Church.

Preparation is moving quietly through united prayer services. I attend a four-hour prayer meeting on the last Friday of each month, 11:00 P.M. to 3:30 A.M. In the late Dr. Stuart Holden's church a monthly prayer meeting is held from 9 P.M. to 6 A.M. Scotland, too, is burdened and prayer meetings are coming into action.

Here is a thought for your consideration: Would a number of the WITNESS readers like to share and help forward the preparation of heart for the Centenary by subscribing to THE ALLIANCE WITNESS for our evangelical leaders for one year? I could submit names of hundreds for Ireland. Likewise I know key leaders in both England and Scotland who would gladly give names of recipients.

A lay brother spoke last Sunday. A member of the audience said afterwards, "That was a powerful witness." A Presbyterian minister gave an address in a Presbyterian Church last Sunday. A member said, "He lifted all our hearts."

THE ALLIANCE WITNESS is both powerful and a "lifter" of oppressed hearts.

TOM HAIRE.

Concerning Tom's Letter

Brother Tom Haire is known to and loved by many thousands of Christians throughout Canada and the United States, and among these are large numbers of our readers. His prayerful life has been like something out of the Holy Scriptures and has encouraged hundreds of God's people to pray with a regularity and faithfulness they had never known before.

The proposition he makes in his letter is one I am sure many of you will want to accept. The whole thing is very simple. Here it is:

All readers who can do so will send to our New York office the money for as many subscriptions as possible from one to ten or more. The address is 260 West 44th St., New York 36, N. Y.

Tom Haire will furnish names of Christians who he feels after prayer would not only profit by the magazine but would also be in a position to pass the blessing on to others.

We will enter a year's subscription to THE ALLIANCE WITNESS to as many as we can, depending upon the amount of money received.

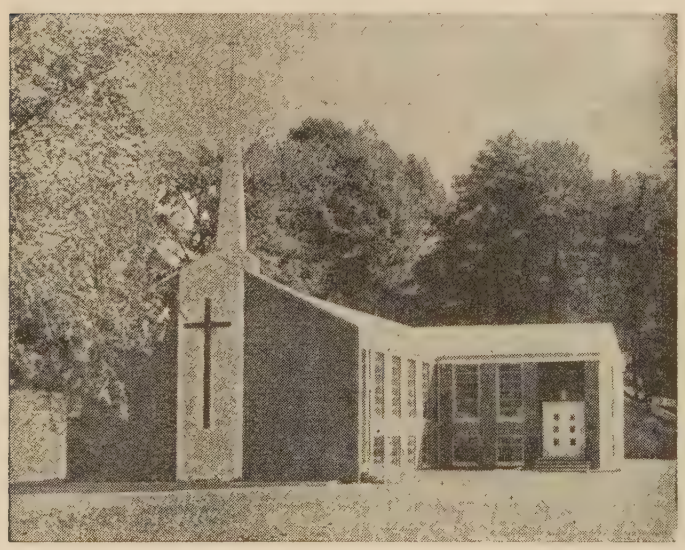
With the magazine we will also send your name to the new subscriber so he or she will know who made the subscription possible (unless you request us not to do so).

We will send you the name of the person who will receive the WITNESS as your gift. This could result in many priceless friendships between Christians on opposite sides of the ocean.

The price of foreign subscriptions is $2.75 per year.

Thank you for your prayerful consideration and help.—A. W. TOZER.

Euclid Alliance Church, Cleveland, Ohio



Alliance Church, Defiance, Ohio

Sunday

MATTHEW 28:11-20 (verse 16).

This was the first great missionary convention that the world ever held, and it is most remarkable that the only appointment that Jesus made with His disciples after the resurrection was a missionary one. What a solemn emphasis it gives to the great commission and the glorious work of evangelizing the world, to realize fully the dignity with which Christ has invested this great occasion.—A. B. SIMPSON.

Monday

ROMANS 12:1-8 (verse 2).

Has it been my delight to do God's will, or have I found His commandments grievous? Has God's Law been the standard of my life, and have I yielded to it instant and glad obedience? Or has my life been under the control of my own will, and have I followed my own way? Have I found God's will for me to be "good, and acceptable, and perfect," or has it been irksome and inconvenient?—W. GRAHAM SCROGGIE.

Tuesday

JOHN 4:14-39 (verse 24).

The only living that is acceptable to God is living in the Spirit. The only walk that is acceptable to God is walking in the Spirit. The only service that is acceptable to God is serving in the Spirit. The only praying that is acceptable to God is praying in the Spirit. The only worship that is acceptable to God is worshiping in the Spirit. Would we worship aright, our hearts must look up and cry, "Teach me, Holy Spirit, to worship."—R. A. TORREY.

Wednesday

1 CORINTHIANS 3:1-10 (verse 9).

To talk with God no breath is lost;
Talk on!
To walk with God no strength is lost;
Walk on!
To toil with God no time is lost;
Toil on!
Little is much, if God is in it;
Man's busiest day's not worth God's minute
Much is little everywhere,
If God the business does not share,
So work with God—then nothing's lost;
Who works with Him does best and most.

—OLD ENGLISH VERSE.

Thursday

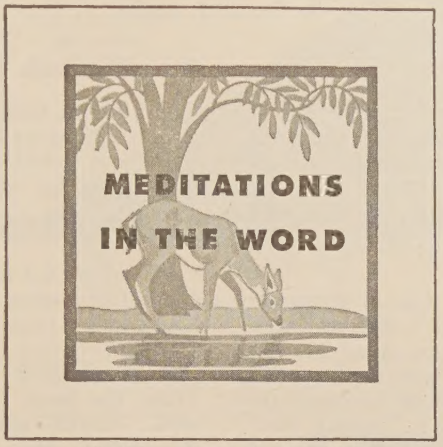
ROMANS 6 (verse 13).

For myself I am pained at the heart that I cannot find myself disposed to leave myself and go wholly into Christ. Alas! that there should be one bit of me out of Him, and that we leave too much liberty and latitude for ourselves and our own ease and credit and pleasures, and so little room for all-love-worthy Christ. Oh, what pains and charges it costeth Christ ere He get us! And when all is done we are not worth the having.—SAMUEL RUTHERFORD.

Friday

1 CHRONICLES 4:1-10 (verses 9, 10).

Jabez appears in this Scripture without designated parentage. He was the son of a sorrowful mother is all we know, the name Jabez meaning "sorrowful." But even so, he had the highest of spiritual ambitions, and his sorrowful mother must have become his joyful mother as she looked upon her son and saw that his tendency in life was to possess neither honor, fame nor wealth, but rather holiness. Perhaps her own life of possible sin had generated a deep repentance and this was reflected in her son's desire.—PAMEH.



Edited by EDITH M. BEYERLE

Saturday

ISAIAH 42:1-12 (verse 6).

Strive to be as a little child who, while its mother holds its hand, goes on fearlessly and is not disturbed because it stumbles and trips in its weakness. So long as God holds you up by the will and determination to serve Him with which He inspires you, go on boldly and do not be frightened at your little checks and falls, so long as you can throw yourself into His arm in trusting love. Go there with . . . a brave and faithful heart.—FRANCIS DE SALES.

Sunday

1 THESSALONIANS 1 (verses 2, 3).

The secret of Paul's power as a Christian worker and minister is found in the closet. He was always praying for his converts and getting them to pray for him. . . . This must ever be the deep secret of spiritual power. Our work must be born in prayer, watered with prayer, guarded and protected by prayer, and the worker himself ever steeped in prayer, hidden behind the supernatural working of an almighty hand.—A. B. SIMPSON.

Monday

JOHN 10:1-11 (verse 10).

John the Baptist in two wonderful proclamations declared the entire scope of Christ's work when he said, "Behold the Lamb of God, which taketh away the sin of the world," and "He that sent me to baptize in water, the same . . . is he which baptizeth with the Holy Ghost." Christ's twofold work was to take away sin and to baptize in the Spirit. Part of Christ's work was to bring every Christian into as definite a relationship to the Holy Spirit as he has to Himself, although it was to be a different one.—RUTH PAXSON.

Tuesday

PSALM 63 (verse 6).

Think often upon God, by day, by night, in your business, and even in your diversions. He is always near you and with you; leave Him not alone. You would think it rude to leave a friend alone who came to visit you; why, then, must God be neglected? Do not, then, forget Him, but think on Him often, adore Him continually, live and die with Him. This is the glorious employment of a Christian.—BROTHER LAWRENCE.

Wednesday

1 CORINTHIANS 13 (verse 12).

Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

—SELECTED.

Thursday

JOB 22:12-22 (verse 21).

Let me seek of Thee what I can find only in Thee, peace and rest and joy and bliss, which abide only in Thy abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal presence. Lift up my soul to the pure, bright, clear, serene, radiant atmosphere of Thy presence, that there I may breathe freely, there repose in Thy love, there be at rest from myself and from all things that weary me; thence return, arrayed with Thy peace, to do and bear what shall please Thee.—E. B. PUSEY.

Friday

EZEKIEL 2 (verse 8).

A warning to God's specially called servants is always in order. It is so easy for a worker to imbibe the spirit of the people to whom he ministers. If they are a separated people, it makes going easier for the pastor. If they are a worldly group, belonging in motive and action to "this present evil age," the work for him is difficult. But God still says, "Be ye separate" and "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—PAMEH.

Saturday

JOSHUA 14:6-14 (verse 12).

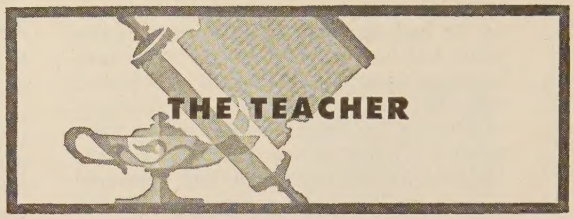
In thinking of Caleb we are reminded of Adoniram Judson, one of the first to leave America for missionary lands. Judson was a man who despised victories and conquests without battles preceding the victories. It was his very nature to loathe the easy things of life. It took a man like Judson to be a missionary in Burma. God does need men and women of stalwart character, men and women who refuse to be defeated when they are in the will of God, men and women who will undertake the humanly impossible.—E. G. MARSH.

January 4, 1959

TEXT—Mark 9:14-29

GOLDEN TEXT—Mark 9:23

DEVOTIONAL READING—
Romans 10:8-17



January 11, 1959

TEXT—Mark 10:17-27

GOLDEN TEXT—Luke 18:27

DEVOTIONAL READING—
Matthew 6:19-23

By Harold J. Sutton

Jesus Calls Forth Faith

"They came down from the mountain" (v. 9). The mount and the valley go hand in hand. The former speaks of communion and witness; the latter spells out compassion and work. One has to do with the Father's revelation; the other with the Son's revelation.

I. *The State of the Lad Typical of the Sinner's State* (Mark 9:18, 20, 22).

(1) *Lunacy* (Matt. 17:15). The sinner acts in a manner contrary to his own best interests. Sin is a foolish madness. (2) *"Sore vexed"* (Matt. 17:15). Sinners are vexed by they know not what. The gnawing of evil makes men restless. (3) *"Dumb"* (Mark 9:17). Evil possession often accounts for the strange actions of Satan's captives. (4) *"Teareth him"* (Mark 9:18). The convulsive power of sin! Who has not seen men in the throes of it? (5) *Bruised* (Luke 9:39). Sin injures the soul; evil batters and bruises the life. (6) *Helpless* (Mark 9:18). The chains are there and the sinner's boasted freedom is the worst of slavery. (7) *Pining away* (Mark 9:18). Sin is progressively destructive and eventually consumes the sinner.

II. *The Insufficiency of Bystanders Typical of the World's Insufficiency* (Mark 9:14-19).

(1) *The world is of little help* (Mark 9:19). Humanity cannot cure its moral maladies. (2) *The father's love alone was not enough* (Luke 9:38). Concern by those interested was not sufficient. God's love apart from the Son's atoning work was not enough. The essential "something more" is Christ. (3) *The disciples could not do it* (Matt. 17:16). The church apart from her glorious Head is helpless here. The servant's equipment is useless apart from the prophet's God. Ours is the service but Christ's is the power. (4) *The cheap sneers of the scribes added nothing* (Mark 9:14). The small never tire of discussing the "why" and "how." But such never accomplished a deliverance.

III. *The Cure Wrought by the Saviour Is Typical of the Sinner's Deliverance* (Mark 9:19, 23, 25-27).

(1) *"Bring him unto me"* (v. 19). For this Christ came. For this He passed our way, went to the cross, rose, ascended on high and intercedes. (2) *Faith* (v. 23). The implication is that of a reliance on Christ for the meeting of every need. Nothing is impossible to the believing. (3) *The Saviour's power.* "He rebuked the foul spirit, . . . the spirit . . . came out, . . . and he arose." All the essential elements are here: authority, power and results. Thus is it ever when Christ speaks. (4) *Prayer and fasting* (v. 29). Communion with God and discipline of self are always necessary to authority and power in matters spiritual.

OBSERVATIONS

1. The "only begotten Son of God," who speaks with the authority of heaven and who acts with the power of God, comes face to face with the only begotten child of man, beaten, bruised and bleeding on the highway of life.

2. The only begotten son of man is cured by the "only begotten Son of God."

3. Verses 2-13 record the *transfiguration;* verses 14-29 recount the *transformation.*

Jesus Demands Complete Commitment

The incident took place as our Lord journeyed to Jerusalem. A bit of judicious hedging here might tip the scales of popular opinion in the Master's favor. But Christ met the young man with a test for which he was not ready.

I. *The Supreme Quest* (Mark 10:17-22; cf. Matt. 19: 16-22).

"What shall I do that I may inherit eternal life?" (v. 17).

1. *His character:* Earnest ("running"); reverent (he "kneeled"); anxious ("What good thing . . . ?"); moral ("All these have I observed"); perceptive ("What lack I?")

2. *A condition.* "Go . . . sell . . . give . . ." (v. 21). When the heart surrenders on the "one thing" the battle is won. Wealth, and relation thereto, was the touchstone of the seeker's life. Christ never fails to find and reveal the idol of one's life. Certainly this is not the condition for all. The key is in verse 24. The command actually would not take anything from the possessor. It was the offer of a priceless exchange. How hard it is to give up one world for another!

"Come"—a separating detachment; "take"—a cross-bearing identification; "follow"—an active participation.

3. *The conclusion.* "He was sad . . . and went away" (v. 22). He was ready for discipleship on his own terms. But it is never thus. So men lose their chance for salvation.

II. *A Startled Query* (Mark 10:23-26).

"Who then can be saved?" (v. 26). Heaven is well-nigh impossible to those weighted with wealth.

1. *Salvation.* On the threshold of discipleship we are met with the challenge of the impossible. Some person, place, possession or propensity is to be *given up.*

2. *Sanctification.* When the claim is pressed for the Spirit's fullness, time, talent, toil and treasure are to be *given over.* Who can do this apart from holy assistance?

3. *Service.* Here is a *giving in* that calls for a lifelong response to the divine will. Some great test of devotion, some appeal to the citadel of our being, presents a challenge that pierces the core of our personality.

III. *The Saviour's Equation* (Mark 10:27).

With man impossible? To man *with God* all things are possible. With God the impossible becomes possible.

1. *Complement.* It is the divine way of saying, "Come, let us do it together." It is the offer to become extraordinary.

2. *Commitment.* By this we are bound to lay hold upon all the resources requisite to our pilgrimage. Our enlistment binds us because our enrollment anticipated it. Weakness is exchanged for strength.

3. *Commandment.* No option awaits our choice. Whatever God commands one to do He enables that one to do. Ability plus opportunity spells responsibility.

OBSERVATIONS

1. Satan begins with our self-sufficiency and mocks our failure. God begins with our insufficiency and proffers divine assistance.

2. In salvation, faith *receives;* in sanctification, faith *reckons;* in service, faith *risks.*

3. Nowhere is it possible *without* God; nowhere is it impossible *with* God.

THE CHURCH AT NGOC KHO

(Continued from page 11)

to dig it up and build a much larger church.

After the service they took pledges for the new church. The people are poor and have very little beyond their own needs. They are farmers and most of them have very little actual cash. It was most interesting to hear them make pledges in bushels of rice. They pledged from one to five bushels, and even more. This they will pay when they have their harvest. When the rice is sold the money will be used for building the church. A few pledged money. I had never before heard Christians promise their offerings in measures of rice.

There are eighty young people in Ngoc Kho who have a meeting every Sunday after the regular service. There is also a large attendance at Sunday school.

This church already has an outstation where there are 125 more Christians. The pastor goes there regularly to hold a midweek service. Since the people are farmers they are able to leave their fields to attend this service. Many of them also go to the Sunday services at the Ngoc Kho church, riding bicycles. This little group of Christians plans to build a church and they want their own pastor. Unfortunately at present there is no one to send to them.

This experience would be repeated many times in countless villages if we had workers to go and hold services as those two pastors did. We need many more missionaries and ten times as many national workers.

Quotes from Our Contemporaries

C. RALSTON SMITH, in *Christianity Today*, says:

"The Christian need never be the victim of death. Death, to him, means a messenger from eternity, come to open the halls of heaven. And though the corridor through which God leads one may be dark, it opens into a broad, resplendent mansion where He who has conquered death awaits. In His presence there is joy, and at His right hand, pleasures forevermore."

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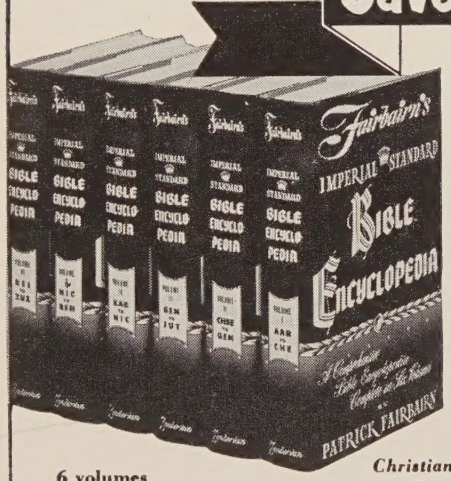

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